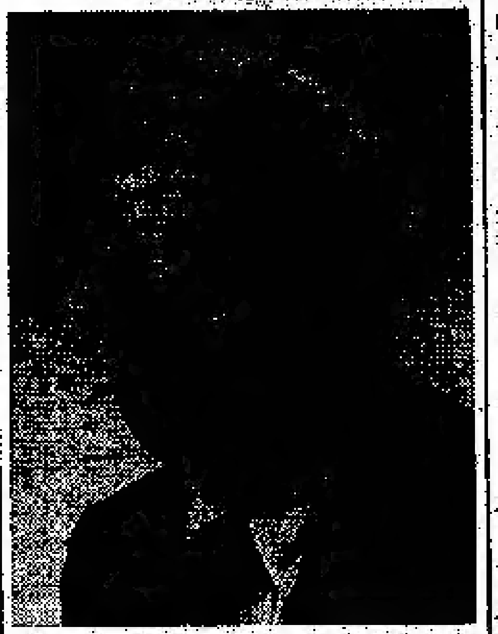
Senator David A. Croll: Learn from Hardships

The following is the keynote address made by Senator David A. Croll at the Opening Ceremonies Banquet on May 14th.

* * *



My Friends:

I felt honoured and moved by the invitation to address you today on the occasion of 100 years of Japanese settlement in Canada.

Honoured, because Canadians of Japanese origin have made a large and worthwhile contribution to this counry which I am proud to salute. And moved, because as a member of another minority group, I know from personal experience many of the problems which you and your parents faced in order to attain recognition as a group — and as individuals.

You know, 100 years seems like a very long time when one looks forward, but when one looks back, it seems very short indeed.

There is no need to remind this audience of what was done in another age to 21,000 Canadians of Japanese ancestry. Although three-quarters of them were citizens of this country, and some 13,000 of them were Canadian born, they were evacuated from the Pacific coast, placed in detention or labour camps and threatened with deportation unless they dispersed themselves across Canada. In addition, their property was confiscated and sold at absurdly low prices, and for nearly four years after the war their movements in their own country were restricted.

I am not here to apologize. I made my apology in the House of Commons over 30 years ago, on April 24, 1947, in these words: ". . . I hang my head in shame before my comrades in arms of Japanese ancestry.. As a member of this House I can neither forgive nor justify the wrong that has been done to a blameless people. As a firm believer in democracy I must say that I think we betrayed the fundamental principle of democracy which I consider to be equality. . . In Canada there is no room for the doctrine of white supremacy, nor is there any room for second-class citizenship. I only hope that my country will never again put me in the position where I have to stammer forth some sort of explanation or apology for the action which the Government has taken."

And I continue quoting from my speech. ". . .Our treatment of Canadians of Japanese ancestry was, in my opinion, wrong in principle and demeaning in its application to the Canadian of Japanese ancestry, and to ourselves. It is my sincere hope that Canada will never again be guilty of official discrimination against any race or creed. Liberty is indivisible. It seems to me that if the humblest citizen of Canada is not free, there is no freedom in this country for any of us."

I am not recalling these words to revive memories of hardship and pain. Some of you were there, and you know better than I what it was like. Nor am I the only public figure to apologise for what we considered to be a shameful policy. Two Prime Ministers have voiced such sentiments — Mr. Pearson some years ago, and Mr. Trudeau more recently, and now from an immigrant who has been in public life serving in peace and war for nearly 50 years.

The evacuation is recalled because of what we can learn from it, not in bitterness, but with sadness and firm determination that it shall never happen again. The rights of citizenship were grossly violated. No one can have more concern about the meaning of citizenship than someone like myself, a naturalized Canadian who came as a child to this country because his parents had a vision. That vision — like yours — was not of wealth and power, but of opportunity. Opportunity to make a better life than the Old World offered. To have found that there could be second-class citizenship in this country, that at the stroke of a pen the historic freedoms even of the native-born citizen could be revoked, came to me as the ultimate shock of the wartime treatment of other Canadians whose only crime was to look like strangers to their neighbours. That was indefensible.

It is ironical that the very qualities that made Japanese immigrants to Canada and their children good citizens were ones that fanned the fires of bigotry. They worked hard and long; they were uncomplaining; they sacrificed present comfort so they could save for their children's future; they kept to themselves and bothered no one. Most of all,

(Cont. on P. 2)

Obata: Reasons for Centennial Celebrations

The following are remarks made by JCCS President, Roger Obata at the J.C. Centennial Banquet. The banquet marked the official opening of the Centennial Year.

* * *

Mr. Chairman, Your Excellency, Distringuished Guests, Ladies and Gentlemen:

It is with both a sense of pride and a feeling of gratitude that I stand at this podium tonight on the occasion of the dinner marking the inauguration of our Centennial Year.

Back in the Fall of 1975 when the idea of celebrating the Japanese Canadian Centennial was first advanced to a small group of interested people, we all thought it was a great thing to do, but we had no idea then how members of our community across Canada would respond to the proposal, nor how

Cont. on P. 2

THE NEW CANADIAN

An Independent Organ for Canadians of Japanese Origin

Vol. 41 — 39 FRIDAY, MAY 20, 1977 TORONTO, ONTARIO

Enthusiastic Crowd Gathers at Centennial Kick-off Banquet

By SHIRLEY YAMADA

On Saturday evening, May the 14th, about 400 enthusiastic people gathered in the grand ballroom of the Prince Hotel to help officially kick off the Centennial celebrations of the Japanese Canadians during 1977.

The crowd poured into a long foyer lined with hundreds of photographs set up under Roy Shin's supervision. There were cries of surprise and recognition as they pointed out to each other their faces on old pictures taken at school, social gatherings and places of work. Interspersed among these happier photographs were proclamations and various orders evoking instant memories of the racist climate during the war years. But all had survived this traumatic period very well, as evidenced by the beautifully-gowned women and assured, affluent-looking men in the crowd.

A standing ovation greeted the head table guests as they filed into the banquet hall which had been decorated with banners and flags showing the Centennial symbol and a huge cake ringed by 100 tiny Centennial flags in the centre of the room.

Among the guests were: Guest Speaker, Senator David A. Croll and Mrs. Croll; President of the Japanese Canadian Centennial Society, Roger Obata, and Mrs. Obata; Japan's Ambassador to Canada, His Excellency Yasuhiko Nara, and Mrs. Nara; Consul General Fumiya Okada and Mrs. Okada; Mr. Orest Kruhlak, representing the Secretary of State; Mr. J.M. Diakowsky, representing the Minister of Culture and Recreation of the Province of Ontario; Mr. Toyo Takata, originator of the Centennial celebrations idea; Chairman of the JCCS-Ontario, Mr. Mikio Nakamura; Vice President of the JCCS, Mr. Tammy Marubashi; and of course, the Nagano family.

George Nagano, son of Manzo Nagano, the original Japanese settler who arrived 100 years ago in British Columbia, was tall, smiling and hearty at 86 years of age, although he had flown in that very afternoon from Los Angeles. Members of George's family present were sons Tyrus, Jack and wife, Rev. Dr. Paul and wife, daughter Mrs. Junko Morisaka, and Tom grandson of George, great-grandson of Manzo. Some of the above-mentioned will be going on to visit relatives in Peterborough and attend the opening of the Historical Photographic Exhibit in Ottawa.

Grace was offered by Rev. Paul Nagano and toasts drunk from delicate lacquered sakazuki donated by Japan Airlines After a delicious roast beef di-

(Cont. on P. 2)

Six Ethnic Groups Take Part In Centennial Heritage Day

TORONTO. — Sunday, May 29 will be celebrated at Harbourfront as Centennial Heritage Day at the Old Loblaw's Building (foot of Bathurst Street at the waterfront, 2nd floor), sponsored by the Ontario Japanese Canadian Centennial Society.

Six ethnic groups will participate in the multi-phased event. They are the Ukraininan National Shevchenko Guild of Canada of 100 members, the Finish Male Chorus and girls' gymnastic team, Pet La Petite Musical (Black ensemble), Nikka Festival Dancers, Native Indian Children's Dancers and a musical ensemble from the Pakistani community.

At 1:00 p.m., children, predominantly from the above six ethnic communities, will take part in a Children's Theatre and Dance Workshop under the professional direction ofwell-known classical Indian dancer and International folk dance specialist, Rina Singha.

Shizuye Takashima will speak during the Multicultural Workshop scheduled at 3:00 p.m. when spokespersons from each of the same groups will briefly tell about its history and experiences in Canada. Mark Nakamura of the Ontario Human Rights Commission will be Moderator of the panel meeting.

From 5:00 to 7:00 p.m., supper will be available at booths each selling typical food of these respective communities.

At 7:00 p.m. the entertainment phase is scheduled with performances by musicians and dancers ofeach group in a program prepared to delight the large attendance expected. There yill be a break in the entertainment at about 9:00 p.m. when an Award to Andrew Brewin will be made for his distinguished service to the Japanese Canadian Community during and after the second World War.

The program will close at 10:30 p.m. Everyone is welcome. Come at any hour to have a good time, to enjoy the food of all nations and view an evening of exciting entertainment prepared by colorful performers. This program is sponsored by the Ontario Japanese Canadian Centennial Society as a multicultural day of sharing our heritage with others. For further information please call the Coordinator George Yamada, at 482-0300.

Obata. . .

(Cont. from Page One)

much support we would receive in voluntary help, financial contributions and general enthusiasm.

We agreed that if any centennial celebration was to be undertaken, it had to be nationwide in scope. And to make the program successful, it was imperative that as many Japanese Canadians as possible should become involved.

One of the most difficult tasks we faced was the question of how to reach our people. During the past 30 years, Japanese Canadians have deliberately worked hard at integrating into the overall Canadian community, as we all know. And so successful have we been that we are dispersed so widely across our country that regular communication between us had become almost non-existent.

But we pulled ourselves together, set up a network of communications, and through the Japanese newspapers as well as through our own newsletters, we have been communicating. And we have made plans. We have organized groups who have come up with national and local ideas for events and occasions.

Well, look at the Japanese Canadian Centennial celebrations now. . . . We can all take pride in what I might describe as a new community spirit that has been engendered among us.

If any event would bring our people together again, it had to be the Centennial Year celebration. And I am happy to say it has worked. Many people have asked me why we Japanese Canadians are going to all the trouble of this celebration. I am sure that you, too, may have been asked the same question.

So, why are we?

I know you will agree that we have a special reason for celebrating the one hundred years since the first immigrant from Japan came to this country. We have gone through a lot together, and we have not only survived, we have triumphed. We belong to a minority group which was scorned and persecuted and treated officially as wholesale perpetrators of a crime we never committed.

Now we are accepted, acknowledged and officially told that we did nothing wrong and we were shamefully treated.

But the reasons for celebrating our centennial surely is like a kaleidoscope. To each of us, it is a personal thing.

And speaking personally for a moment, I feel especially honoured that two descendents of the first immigrant, Manzo Nagano, are with us this evening. They are George Nagano, a son of Manzo Magano, and the Reverend Paul Nagano, who is a grandson. We will hear more about them later in the program. There is a particular significance for me on this occasion because Frank Nagano, another son of Manzo, was a close friend of mine for many many years. I visited him in Farnham, Quebec, where he had resettled and where he later passed away.

As I was saying, the Centennial is a personal thing to each of us.

— For the Isseis, who came from Japan to a new land and to a different culture in the rugged pioneer years of Western Canada, this Centennial year must hold a special meaning. Theirs is a sense of great but worthwhile sacrifice, followed by accomplishment and satisfaction in their sons and daughters and grandchildren and often great-grandchildren.

— For most Niseis it's also a sense of accomplishment . . . Rising to maturity and leadership from the depths of despair in the war years to the good life we lead today.

— To the Sanseis and Yonseis, it's an opportunity to determine their identity and to define the new world of opportunities and options that have been opened up for them in their country by those who came before them.

(To be continued)

BANQUET

(Cont. from Page One)

rner, Dr. Noble Hori, Master of Ceremonies, introduced the honored guests. Other special guests included Mr. Kanoda of the Toronto Japanese Association of Commerce and Industry and Mrs. Kaneda; representatives of the three major religious denominations which serve the Japanese community: Anglican, Buddhist and United Churches; and the lovely Miss Mona Kadonaga, Miss Centennial.

Greetings were given by His Excellency, Yasuhiko Nara. He mentioned that Japanese women were often in the forefront of many endeavours and he was only surprised that a woman was was not the decade, Mr. Nara in 1887.)

To Be Continued

Croll. . .

(Cont. from Page One)

they were respectful of authority and knuckled under to laws and regulations that must have inwardly enraged them. For that — a war that never was and an outrage that never should have been.

You did not come from some dark Asiatic morass where learning and culture never flowered. It was not ignorance that led you to reject your homes and friends and the country of your parents, of all lands to which you might have gone, to choose Canada. You were actuated by the same impulses which one, or two or three centuries earlier had led the forebears of those who speak English or French to make the same venturesome, sometimes desperate move from the Old World to the New.

You didn't imagine that you were exchanging this for streets of gold and untold wealth when you were asked for admimssion to Canada. Here was a land where you could call your soul your own and with hard work could see that your sons and daughters had a better start in life than you had, and with a bit of luck could approach old age with dignity and security. So you made your choice and gambled your lives and those of your families, and by and large, you won. Not without pain were the deep-grown roots of generations wrenched from the familiar soil, but mercifully, soon you found that new roots were taking hold.

I well remember the emergence in my lifetime of the Japanese community in Canada. Their beginnings were modest — even humble — as was true of so many other immigrant groups. The newcomers were unskilled in our language and our ways. You were content to live out your lives quietly. Earning your living by farming and fishing — the traditional pioneer skills. In those days that's what formed the backbone of our economy. You did your work, you minded your own business, and you brought up your children to do the same. Your life was work with dignity.

You know, it's fashionable these days to talk about the Protestant work ethic. And I can never hear that phrase without smiling a little at its assumption that the work ethic is confined to any one group. The truth of the matter is that the world is divided into two classes — those who like to work, and those who don't. And the Canadians of Japanese ancestry have always been very much in the first class. I won't say that you invented the work ethic — but you certainly subscribed to it pretty early. You're practically charter members.

The Japanese community bore their ordeal stoically, and while it may be easy for some to forget the past, I for one have not forgotten it. And Japanese-Canadians for their part, know full well the singleness — the indivisibility — of liberty. They learned that lesson the hard way.

And to your credit, you profited by it. When the old ways were broken the community began to look outward — began to take its rightful share in the larger community — without, however, losing its identity or is integrity.

(To Be Continued)

JAPANESE CANADIAN CENTENNIAL SOCIETY
ODORI CENTENNIAL 77 DANCERS

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A New Miss Tokyo Crowned

Photo by Jack Hemmy

TORONTO — The winner of this year's Miss Tokyo crown was Julia Kawaguchi who represented the Nikka Festival Dancers. The contest took place at the J.C.C. Centre on April 23rd. Julia (centre), will reign as Princess during the week-long Metro Caravan '77. Runners up were Karen Takagi (left), who represented the Toronto Japanese Language School and Lynn Sasaki (right), representing the JCCC Youth Conference Committee..

Cent. Picnic Site Chosen

TORONTO — The Toronto Centennial Picnic Committee has agreed on the sight and date of our Centennial Picnic.

Date: Friday, July 1, 1977

Place: Petticoat Creek Conservation Park

Location: South of Dunbarton on the shores of Lake Ontario between Pickering and Scarborough.

The Park is a large new Metropolitan Conservation Park in operation since 1975 and is located south of the village of Dunbarton at the end of the Whites Side Road (Via HWY 2). We have reserved a very pretty treed 35 acre site overlooking Lake Ontario, Frenchmans Bay and the Pickering Power Station. The area has a nature trail along the Petticoat Creek, sandy beach at the mouth of the creek for swimming and a Bluff along the shore overlooking Lake Ontario.

The Park has ample parking spaces with approx. spaces for 400 cars in prime area adjacent to the Picinc Area. There are only 250 tables available so please use your judgement. The Committee is working on plans for expecting approx. 3500 people to come from all over Ontario. We hope you will be one of the 3500 on July 1, 1977. Please look for further news from the Committee on later issue. — G.T.

Dates & Doings

Masako Kurose to Show May 2-31

TORONTO — Artist Masako Kurose will be exhibiting Sumi-e paintings at the Albert Campbell Disrict Library from May 2-31. The library is located at 496 Birchmount Road (at Danforth).

* * *

J.C. Artists at Harbourfront

TORONTO. — At the Harbourfront gallery, from May 30 to June 2nd, there will be a show of contemporary art by Japanese Canadian artists. This show will be part of the Heritage Day celebrations taking place at Harbourfront. Among the participating artists will be David Fujino, Nobuo Kubota, Shun Sasabuchi, Heather Yamada, and Akira Yoshikawa. — D.F.

* * *

JCCA Elderly Care Meeting May 30

TORONTO — There will be a JCCA Elderly Care General Meeting on May 30th at 8 p.m. at the Education Centre, 155 College St. 6th floor auditorium. The Toronto JCCA is calling a Public Meeting to give a status report about the Elderly Care Committee. Important future decisions must now be made. Please try to attend. Parking is available in the Board of Education Parking Garage on McCaul Street. — Toronto JCCA

* * *

Japanese Family Night May 27

TORONTO — An evening of Japanese arts and culture will be held at Don Mills library on Friday, May 27 beginning at 7:00 p.m. The family program will include demonstrations of singing and dancing, the tea ceremony, origami, brush painting and judo, plus films and exhibits. Activities however are subject to change.

Admission is free at Don Mills library, 888 Lawrence Ave. East, one block west of Don Mills Rd.

* * *

Alta. Variety Concert May 29

LETHBRIDGE — "The Japanese Canadian Centennial Society and the odori Centennial 77 dancers, are presenting a variety concert on Sunday, May 29, 1977 at the Civic Centre. There will be two performances. The afternoon performance that commences at two o'clock will be free to all old age pensioners. There will be an admission charge of $1.50 for everyone at the evening performance which commences at seven o'clock. This is the first timethat one hundred dancers will be participating indoors wearing identical yukatas. If you are within driving distance from Lethbridge, Alberta, do come and help celebrate our centennial with the dancing enthusiasts." — Alberta JCCS

* * *

'Women in Japanese Cinema' O.S.C.

TORONTO. — The Ontario Science Centre will be showing a series of Japanese films from May 19-June 30. Entitled, "Women in Japanese Cinema", the series will examine women in Japanese society, from wife to daughter to streetwalker and heroine. The films will be shown Tuesdays and Thursdays from 7:30 p.m. The price of admission is: Adults $1.50, Students $.75, Families $3.50 and Senior citizens free. English subtitles. For more information, please call the O.S.C. at 429-4100. The schedule for May is as follows:

Thursday May 19: Okoto and Sasuke (Okoto to Sasuke)

Tuesday May 24: The Story of the Last Chrysanthemums (Zangiku Monogatari)

Thursday May 26: No regrets for my Youth (Waga Seishun ni Kuinashi)

Tuesday May 31: Carmen Comes Home (Karumen Kokyo ni Kaeru)

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A Letter to Michi Weglyn

(The following letter, written by Barbara Mahoney of Indianapolis, Ind., an artist by profession, to Michi Weglyn, author of YEARS OF INFAMY, so speaks for itself that no introductory comments seem called for, other than it has been cleared for publication herewith.)

* * *

Dear Ms. Weglyn:

I have just read your book YEARS OF INFAMY. It is excellent and tells much on the whole terrible subject of our treatment of loyal Americans.

Mr. Michener, who is a favorite author of mine, said in his introduction to your book that our concentration camps were not "hell holes of starvation or death." Also many Americans worked to help "salvage our national honor." I disagree with his words, as nothing can salvage our honor or explain our conduct in regards to the Nisei. I don't believe Mr. Michener would have written those lines if he had visited "through the wire" at Santa Anita Race Track in 1942.

Last year, the United States celebrated its Bicentennial. As my family celebrated as Americans, and particularly as we watched some of the events across the country on television, we told our children, ages 13 and 11, two things which were not brought into Bicentennial focus. We told them of "the trial of tearst," the forcible "re-settlement" of the Cherokees and other tribes from Georgia and Tennessee to Oklahoma; and of the camps: Manzanar, Tule Lake, Heart Mountain, etc.

As my husband had Cherokee ancestors, I said there are "two shameful blots on our history: Your ancestors moved into a wild land, alien to their own; and my friends moved, if not on foot into camps, guarded camps, in areas alien to them."

I added: The Japanese Americans were not moved because of a military threat but because of greed, bigotry and jealousy. When the Cherokees and others were removed to Oklahoma, perhaps ignorance could be used as an excuse. This could hardly have been true in 1942. As far as I know, only one man in Congress, California's Congressman, Jerry Voorhis, now living in Claremont, Calif., spoke against removing the Japanese. Several years ago, I mentioned this to Mr. Voorhis; he said it was so long ago it didn't matter anymore. It mattered to me, as did my own family's attitude. Because in 1942, I was just 10 years old. Perhaps my impressions are distorted; some of the details fuzzy; but certain items stand so clearly in my mind, that the very personal way the "Relocation Act" touched my life has framed and colored my adult life and influenced my social actions and those of my children. Like the young Americans of Japanese ancestry who began to ask questions in the 60's and 70's, I too wanted to know why and, further, I want to make sure it never happens again. I have been long involved in political campaigns and social causes; and I have seen others who were with me in school in 1942 involved, too, partly because of what we recall, however imperfectly.

As I am sure almost every school child did on December 8th, 1942, we in an elementary school in Alhambra, Calif., listened to President Roosevelt's speech; we looked up Pearl Harbor on a map. We discussed the attack. Joey, a boy whom I had known for a long time (by ten-year-old standards) said "Wow. Those dirty Japs." All of us agreed. Joey lived a street away from me. I was always asking to visit him; his mother had a number of particularly lovely dolls in glass cases, dressed in gorgeous Japanese costumes. On rainy days my mother who had a car, always drove a block the "wrong way," to pick up Joey and his younger sister Janice, so they wouldn't have to walk to school in the rain. Sometimes my mother and Joey's mother would have coffee or tea together, and they frequently went to PTA meetings together. Joey's father worked for Los Angeles County.

I had another friend named Tammy; she too had a younger sister, Arlene. Her parents were active in a local Christian church. One day, Tammy came to school and began to cry. She had to move. Joey, his face anxious, said he was moving, too. Some of us said why? Tammy, tears streaming down her face, said: "They are calling us Japs, saying we aren't Americans anymore."

The parents and the teachers gave a little party at school. There were "going away" gifts. Both Joey's parents, Mr. and Mrs. Sato came; Mrs. Mori, Tammy's mother, came. Several of the Caucasian parents didn't come — as a few of the children. The day before, I had gone to the principal's office because I'd hit a fellow student. The principal had seemed surprised; I'd never misbehaved before. I cried tears, as I sobbed "I hit Jerry because she called Tammy a Jap and said she was glad she had to go away." The principal shook her head and said it was hard to understand, but I shouldn't hit any more. "People," she said, "did not always do the right things."

I was most confused. You see, my grandfather's parents had both been born in Germany. As soon as I heard Joey and Tammy and their families were being sent away, I asked if my grandfather, even my family would have to go away. "No," said my mother. Then why my friends? My mother, to her credit, put her arms around me and said, "because a lot of people think they are different than us. Because we had a war (W.W.I) with Germany and know Americans of German descent didn't support Germany." Some did, of course, but the point is my mother didn't say: Joey and Tammy are a different race, or Oriental, or Japanese.

Then came the experience I shall never forget. Permission was obtained to visit Joey and Tammy while they were at Santa Anita Racetrack. My mother drove several of us up one day after school. We were allowed to visit through the fence. I recall the stables were families were packed together. The fence. Some tar-papered shack-type buildings. Guards. Joey and Tammy were quiet. So was my mother. She asked, as we were told after a few minutes we would have to leave, if they needed anything. Mrs. Sato said toilet paper and Kotex.

Mrs. Sato wept: "I am so ashamed." My moher was grim: "So am I." She wept, too.

Tammy and I wrote as her family was moved to Heart Mountain. Then the leters stopped. I heard a relative had protested about the camps, and the Moris were "ashamed." They never returned to Alhambra. The Satos did. Someone, a friend, had moved into their house, paying rent, and stored their belongings. We learned of their return in an odd way. Two women, staunch members of a church, leading ladies of the PTA, mothers of some of my friends, appeared at our door. Mother invited them in for coffee. It was more than a social visit. They had a petition; they had discovered a restructive clause in our area, never enforced, against people of other races. The Satos, they said, never should have been allowed to buy there to begin with. My mother, a friendly social person, froze. "How many people have signed your petition? Who?" She stopped. "No. Don't tell me, I don't want to know. Haven't we done enough to the Satos?" She asked the women to leave; and her words to them weren't nice. I stared at my mother as she called them bigots and fools. Later we learned only four families had signed the petition.

In high school now, I rushed up to Joey the first day he was at school. He said hello politely, then turned away. My mother was not asked in when she called on Mrs. Sato. Joey never said more than hello to any of us. It took me a long time to understand. It wasn't that they felt us personally to blame; it was as Mrs. Sato said that day at Santa Anita: They were ashamed. The shame wasn't their, but ours. It still is.

Many people my age, or slightly younger, who were not on the west coast in 1942, are almost totally unaware of what we did to native-born Americans; or else think, if they are aware of it vaguely, there was good reason. Your book will help educate them. And, I too, wish to tell them about how I felt then and feel to this day.

I read the Indianapolis Public Library copy of your book, but I intend to buy it, if I have to order it. I want it in my house as a constant reminder to us and our children and our friends that we did this. And it could happen again.

Thank you for writing your book.

Sincerely,

Barbara Mahoney

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越前竹人形（四七）

水上勉

タマエはすまなそうにそういった。忠平はタマエのそのような物言いの口もとをみていると、いつそうなつかしげな眼になった。むつちりと肉づきのいい躯といい、二重あごの白さといい、まだ女になったばかりであったタマエが、岡子と名のって島原に出ていたころの面影は、そのままそつくりのこっていた。いやそのころよりも、現在の方が美しくみえた。年増の色気が、ただよっているからだ。

『岡子はん』

忠平はなつかしさのあまりに、

『あがらしてもろてもええやろか。せんどあわなんだあんたに、こんなとこで會うンのも、何ぞの縁やろかい。あんた喜助はんいうたかいつ、丹那さんに、前のことをいうてンのかいな。いや、それに、どないしてこんな山奥の村へ嫁にきてんのや。それがききたいわ。あがらしてもろてええか』

遠慮げに腰をかがめて上眼づかいにみる忠平に、タマエは瞬時ためらいをみせた。だが、やがて決心したように、

『とにかく、上っとくれやすな。うちの人は留守やけど、用件だけは聞いとかんと…おこられまつさかいに……』

といつた。忠平はそんなタマエの物ごしに、すつかり人形師喜助の女房になつている岡子のかわった姿をみたように思い、上りがまちから居間の炉ばたの方へあるきながら、

『岡子はん、あんた、いくつにならはった』

ときいた。

古屋靜子（八六才）儀

母 古屋靜子（八六才）儀 五月二日早朝オタワ市セント・ヴィンセント病院にて天寿を完うし、召天いたしました。葬儀は四日オタワ市ケーリー葬儀社において近親者によってとり行われました。その際にはご丁重な弔辞、弔電、また過分のお花料、供花を賜わりましてまことに有難うございました。生前に皆さまから賜わりましたご交誼に対して心よりお礼申し上げます。

遺族 宮崎善夫
古屋愛子
古屋和恵
安雄
幸
山上善忠
古屋望
愛子
高見敏弘
信子
親戚代表 水野辻

鶴枝（六三）儀

妻 鶴枝（六三）儀エト・ビコ・ゼネラル病院にて加療中の處、薬石効なく四月二十九日死去致しました事を生前御知の皆様にお知らせ申上げます。追って五月三日トロント市日系合同教会で眞次、岩井両牧師により告別式を行い翌日プロスペクト葬場で火葬致しました際は多数御会葬を頂き過分の供花花料・弔辞弔電等の御厚情と故人入院中のお見舞等に対し、遺族一同心から感謝お礼申し上げます。

喪主夫 江頭万次郎
長男 勇サム
妻 シャリー
二男 ベンジャミン
妻 ミドリ
三男 アーチー
嫁 メーイ
女婿 大橋タック
長女 ハナエ
女婿 コイ・ランデル
二女 キャロル
曾孫 一同
義弟 新田優
同 百合子
在日本親戚一同
友人代表 佐藤定

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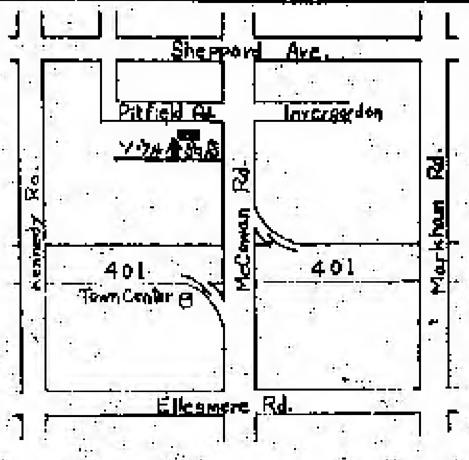

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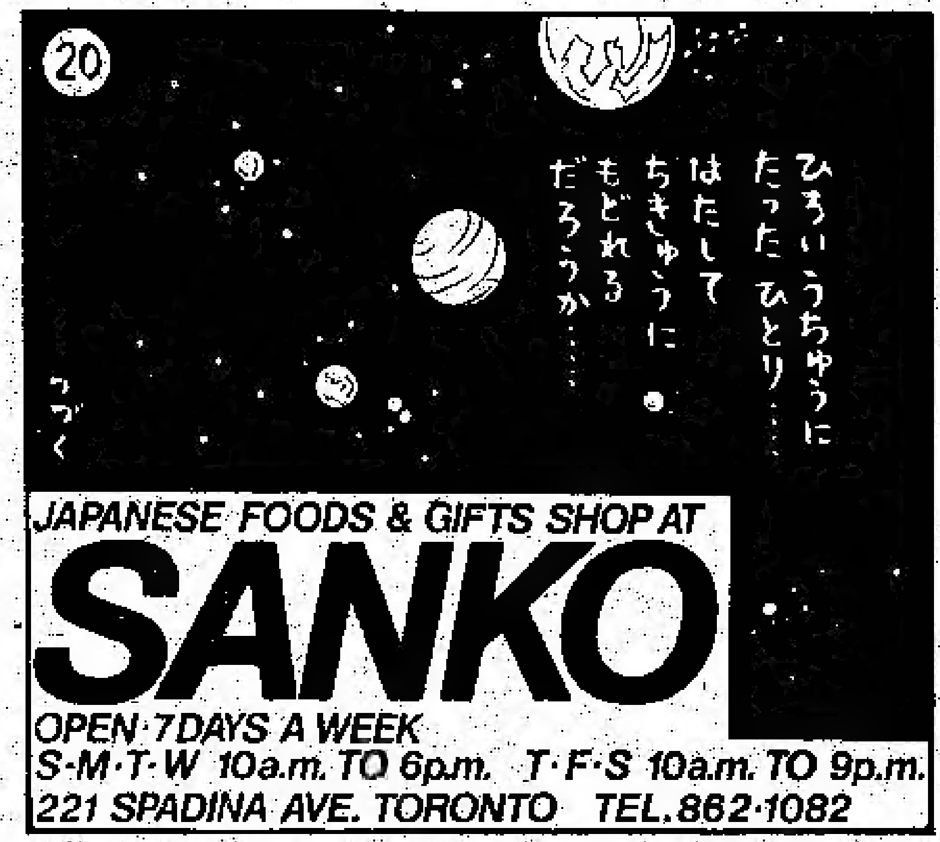

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百年祭行事の幕ひらかる

万蔵の家族を迎えて

出席四百人の慶祝ムード盛る

全加日系百年祭委員会が全加にわたる日系人社会の各種慶祝行事に息吹きを与えることと、日系人が最多数在住しているトロントで祭ムードを更に盛り上げようという目的の『百年祭大晩さん会』が五月十四日プリンス・ホテルの大ホールで約四百人の出席者を得て開催され、極めて盛況裡に終った。

ヘッドテーブル客を司会者ドクター堀ノーブルが紹介した。主賓のクロール上院のほか奈良大使、岡田総領事、オ州政府代表らが夫人同伴、日系人側からは高田ヨ、丸橋民雄、中村幹雄、鹿島諸氏、移民第一号の永野万蔵氏の長男永野辰雄氏と島ポール博士夫妻等。

永野ポール牧師が祈りをささげたのち、奈良靖彦大使がまず祝意を述べ、小畑氏があいさつし、丸橋氏がクロール上議を紹介、中村幹雄氏が謝辞を述べたのち鹿島氏があいさつ、永野辰雄氏が百年祭記念ケーキにモナ門永親立會いでナイフを入れた情景を日白新聞のカメラ班がとらえた。

クロール上議は戦時中における日系人の待遇は非民主的であり、基本的権利をはく奪したひどいやり方だと政府を非難した正義の人。約三十分の演説の終りに『今後は日系人が孤立化されるようなことはなかろう。一般カナダ人は二度と日系人に対して冷淡で無干渉でいることはないものと確信する』と結んで総起立の拍手をうけた。

万蔵さんの遺族八人が集まつたのは珍らしく、写眞班のため盛んにポーズしていた。

感激の瞬間

クルドー首相の祝賀メッセージが小畑ジョージャス氏によつて朗読されたが、メッセージのなかに、マンゾー・ナガノと名を指しているのを聞いた永野辰雄さん（故人の長男）は瞬間緊張した面持となつた。おやじは歴史的人物になつたのだ、という感激だつた。

北村高明氏が祝文を朗読

永野万蔵の出身町、長崎縣口之津の町長からも、百年祭行事に對して祝賀メッセージが送られて來ており同町出身の北村高明氏により去る日曜の敬老会席上、長崎縣知事の祝賀メッセージと共に約六百人の出席者に披露された。北村さんが常々、町長と知事に對してカナダにおける百年祭行事について通知して、メッセージを貰えれば幸いだと実兄を通じて懇請していた。

『日本の夕』催し

日本美術と文化の夕が来る五月二十七日(金)午後七時からドン・ミルズ図書館で行われる。家族プログラムのなかには歌や踊り、茶の湯、折紙、すみ絵、柔道などの實演のほか映画上映展示などがある。入場は無料。場所は東ローレンス街八八八・ドンミルズ・ロードから西へ半ブロック。

町長より祝文

カンバーランド町のウィリアム・モンクリーフ町長は、同町々会を代表、日系カナダ人の百年祭慶祝に對して衷心より祝意を表するとのメッセージを先週送つてきた。今後とも立派な市民としてカナダに貢献して下さいとある。

第二回の便利帳作成

トロント新移住者協会では、昨年好評を博した便利帳の続版として〃七七年便利帳〃の作成を開始した。特に今回の企畫は、登録者数を大幅に増やすと同時に記載内容も一層充実し、又日常生活に関連した情報の〃便利コーナー〃を設ける等、新規のアイデアを組込むことが予定されており、作成委員一同、今月初旬より、向う五ヶ月間の作業に早くも意欲的に活動している。

同協会では便利帳作成協力者を目下募集している。特に、トロント市外に在住する方。又、意見、問合せは左記に連絡のこと。登録のしめ切りは六月末日。

Iso Kobo,
810 Bem Ave.,
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のど自慢 應募者 老若を問わず

トロント日加音楽協会では八月に行う『素人のど自慢大会』の出場希望者を受付け中である。自由出場者のためコト、三味線及び洋楽器の伴奏によるポピュラー・ミュージックの練習中。特別審査員として岡田總領事、両新聞社、文化會館の萩野、護城別教使、国際協力事業團の西岡所長、荒木領事夫人ら。

ステージに立つて大いに歌つてみようという人は年齢の如何を問わず、應募してほしいと。連絡先は日加音楽協会。

Mr. H. Katayama,
75 Halsey Ave., Apt. 712,
Toronto, Ont.
Tel. 751-0220, or
255-1050, Mr. Kasai.

北斗丸入港

「バン市」去る十日、練習船『北斗丸』が當地シービー・ウォーフ・ピー号に着岸した。船長教授原田義彦氏、機關長稲蔭與一氏。十日夜日本語學校ホールで歓迎会があり、その後ダンス・パーティーとなつた。十六日出港するまでに各種催しがある。

○石浦開教使のさよなら説教は二十九日午前十一時に合同禮拝で行われる。

■死亡

△ステブストンの林林太郎氏母堂ヤスさんは九七才の高齢をもつて五月十一日老衰のため死去、十五日ステブストン佛教会に於て葬儀を營み十六日マウンテン・ビュウ葬場にて火葬した。

△オタワの古屋靜子さん（八六）は五月二日同市セント・ヴィンセント病院で死去。葬儀は四日ゲーリー葬儀社で行われた。

△オ州スカボロの豊田花代さん（八三）はスカボロ・ゼネラル病院で五月十五日死去。葬儀は十七日夜、日系人聖公會で行われ、十八日マウント・プレザント墓地に埋葬した。

求 日英両語のできるタイピスト一名至急入用。電話三六六—一一七一（丸紅カナダ社）

クック募集 アメリカで働けるクックさんを求めます 委細面談 電話 三六七—九七〇〇（紅花オブ東京 境まで）

求人 ウエーター、ウエトレス、コック見習い。経験あるスシ職人。まさレストラン 電話八六三—九五一九（トロント）

求 ウエトレスのフルタイムとパートタイム 電話 三六七—九七〇〇 紅花オブ東京（田村まで）

求 ガーデナー・ヘルパーを求む。体力に自信がある方、この夏を外で働きたい方、給料良し。電話二六六—七九一八（午後六時以後）

求 キッチン・ヘルパー入用。電話九二四—一三〇三（みち）

紅花で募集 紅花ではコック数名、フロントマン数名およびウエトレス数名を目下募集中。問い合わせはホテル・ロイヤル・ヨーク内、ベニハナ・オブ・トーキョウ、境まで電話三六七—九七〇〇（トロント）

ビンゴ・ナイト 五月二十八日

トロント・サンガー主催のビンゴナイトは來る五月二十八日(土)午後八時から佛教会堂で行われます。多種多様のプライズ付き。お誘い合わせておいで下さい。

日系百年祭協会提供 七七人の踊り子公演

△來る五月二十九日(日)午後二時と七時の二回

△於・レスブリッジ市シビック・スポーツ・センターで

△南ア州一帯の日系在住者の來場を歓迎

△午後二時は全ペンショナーの入場は無料。午後七時は一人當り一弗五十仙

レスブリッジ日系百年祭協会

会葬御禮

母 ヤス（九七才）儀老衰のため去る五月十一日死去、故人生前の遺言に依り同月十五日ステブストン佛教会に於て葬儀を營み、翌十六日マウンテンビュウ葬場にて火葬の際は御多用中御参列賜り過分の御弔辞、御弔電、御供花、御香料等を頂き御芳志の程千万忝けなく乍略儀紙上にて故人生前の御厚誼と共に謹而御禮を申上げます。敬具

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曾孫 一同
花澤ハル
崎山フジノ
友人代表 庄司小糸
親戚代表 花澤源一

訪日観光團

●訪日観光団

六月一〇日 七月一日
六月二六日 七月一七日
六月二八日 八月三一日（夏休み特別便）

以後月二回より三回の出發がありますので御問い合わせ下さい。

●呼び寄せ観光団

七月一八日 八月二三日
七月一八日 九月 四日
七月二五日 八月二三日
七月二五日 九月 四日

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七七年度訪日ツアー

出発	帰国	出発	帰国
五月二八日	六月二七日	八月十三日	九月十二日
六月十一日	七月十一日	九月 三日	十月 三日
七月十六日	八月十五日	九月十七日	十月十七日

◉美しいカナダの夏を日本の親類方々に楽しんでいただいてはいかがでしょうか。夏休み呼び寄せツアー

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一世六百人が集まって

快晴下に 盛大な敬老會

奈良大使が多い長壽者に驚く

トロント日系人社会の最大行事の一つ、百年祭敬老会が快晴下に五月十五日午後、約六百人の一世がぎっしりと日系文化会館を埋めてにぎやかに行われた。角口泰治氏が司会、トロント百年祭委員会の須山委員長があいさつ。ついで三世代表として日語校生徒、小林さとい、西川テイミー及び尾本幸美ちゃんが、語句も正しい日本語で「おぢいちやん、おばあちゃん、わたくしたちのため、ながい間ごくろうでした。ありがとうございます」、とあいさつして大拍手をうけた。

八十才以上の高齢者の紹介があり、九十才以上も十数名あつた。ついで北村高明氏が長崎県知事よりの祝文を代読、奈良大使、岡田総領事が祝辞を述べ、九十一才の井手律氏が出席者代表として「心から厚くお礼申し上げます」と述べた。

第二式は須山氏が進行係で「ホんでこ」其他約一時の余興を楽みながら、配布された折詰の夕食に舌つづみを打った。

奈良大使は「紹介された高齢一世の方々をみると、夫君は腰も曲つておらず、しゃんとしており、夫人はいづれも〝美人〟で、日本とは雲泥の差。カナダの生活、環境そして空気のよいせいだろうが、それ以上にあなた達は「地上の楽園」ともいえるカナダを墳墓の地ときめて努力して来られたのが報いられているわけです」と、移住先をカナダとえらんだ幸いを強く指摘した。

岡田総領事も「こうした日系人のヴァイタリティーがわき上がる中心地で、皆様のお世話になるのは、この上ない幸いであると、つねづね感謝している」と語つた。

ステージには奈良大使夫妻、岡田総領事夫妻、永野辰雄氏と息ポール氏夫妻、角口泰治、高田トヨ北村高明、井手律、須山国雄諸氏が列席した。

移民一号

縣民の誇りである

長崎縣知事から祝賀メッセージ

本年は日本人がカナダへ移住してから百年目にあたります。この記念すべき年にカナダ移住百年祭を盛大に開催されました皆様方に心からお祝いを申し上げます。

現在カナダにおきましては、長年にわたる皆様方の御努力がみのり、日本人が各界において御活躍をされておりますことは誠に御同慶にたえない次第でございます。

また、私たちは、日本からカナダへの最初の移住者がわが長崎県出身の永野万蔵氏だということを長崎県民として大へん誇りに思っております。氏は、一八七七年二十四歳の時ビクトリア港に上陸、それから四十年間カナダでの日本人最初のパイオニアとして各種の事業に取組むと共に日加親善と日系人の発展向上に寄与されたのでございます。

その後、長崎県口之津町の郷里で余生をお過しになり、一九二四年その輝かしい生涯を終えられました。

このときにあたり、氏の生前の御功績をたたえ改めて御冥福をお祈り申し上げるものでございます。

さて、長崎県は海洋県であり、昔から海外との交流が大へん盛んな県であります。戦後の統計を見ましても、移住者数は全国第五位を占め、御地へも多くの移住者をお送りいたしております。

太平洋の両岸に位置する日加両国は、今日文化・貿易などの面でかつてない緊密さを増してきております。

これは、両国のかけ橋として御努力下さった在加日系人の方々のお力添えに負うところが極めて大きいと存じます。カナダは日本人の移住に対して門戸を開いている数少ない国の一つであります。

この事実からいたしましても、日系人の方々がこの国で大きな信用を得ておられることが理解できるのでございます。

このたびの百年祭を契機にさらに両国の交流、親善が促進されますと共に、移住者の方々の今後のますますの御活躍と御健勝をお祈りいたしまして、お祝いのことばといたします。

一九七七年

長崎県知事　久保勘一

ニンニクの効用

人間医學誌に「ニンニクの効用」を書いている。その中の一つに水銀毒予防という一項がある。それは、ニンニクには有毒重金属を捕えて排セツする物質を含んでいるからだという。オンタリオ州内で問題となつているトラウト類を食べる時ニンニクを添えると食中毒防止に役立つであろう。この他ニンニクの効用には次の様なものがある。

（梅月高市）

☒カゼ　引きかけに熱いミソ汁などに一片をすりおろして飲む。熱い酒でもよい。

☒呼吸器病　ニンニクはのどや気管支の粘よくを正常にしてタンの排出を促すと共に強力な殺菌作用をもつている。

☒不眠症　ニンニクを少量づつとつていると精神安定効果が現われる。

☒寄生虫　ザナダ虫や十二指腸虫には、ニンニクをミソに包んで焼いた物を毎日五－六個たべるとよい。胃腸の弱い人は少な目に用りること。

☒更年期障害　ホルモンの異常を整え細胞を若返らせ、不眠・圧迫感・恐怖感・冷え・ほてり等を除く。

☒冷え症・夏バテ　ニンニクは体を温め古血を排出し細胞の新生を助けると同時に耐久力を増し、暑さに負けない体力をつくる。

☒美容　青野菜類などと共にニンニクを少量ずつ用うれば、新陳代謝を盛んにし血液の浄化を促し、肌の色つやをよくする上にキメをこまかくする。

☒外用では痔、水虫、神経痛、リウマチなどにも素晴らしい効果があるというが、皮膚の弱い人はカブレることがあるから要注意。

オンタリオ・プレースは五月二十一日にオープン。

みなさん　どうぞおいで下さい。

オンタリオ・プレースは五月二十一日に新シーズンの幕を上げました。このパークの芝生は青々とし、映画もすばらしく、音楽も楽しいもので今までにないすばらしいところとなつています。

フォラム――回転ステージのある野外劇場――スター揃いで、カナダのアン・ムレーさんも見えて、美しい歌がきけます。サーカスも二十三日まであります。

シネスフェアー――カナダ唯一の巨大スクリーンは六階建ビルの高さで、これに新しくすばらしい映画が写し出されます

音楽入りの〝サイレント・スカイ〟と題するグライダーについての映画、第一號映畫館にはアカデミー賞の受賞映畫、オンタリオ州の〝ア・プレース・ツー・スタンド〟が上映され、第二号映畫館では新マルチミディア提供のオンタリオ州内のアルファベット順の表現を映寫し、第三號映畫館では反映の面白さを味わせてくれます。

「オンタリオ・プレースのウインストン」が新ツリリアム・レストラン内とパビリオン内のラウンジにオープンしました。それは二十のレストラン、スナックーバーおよび飲み場の仲間入りをして、種々の娯楽やダンスなどを楽しみながら、あなたの食慾をそそることになります。申すまでもなく、好評の水上自転車もあり観光回航船、そして軍艦ハイダは乗艦を待つています。みなさん、いらつしやい。

入場料－一八才以上二弗（午後九時以後は一弗）。一三才から一七才のジュニアは一弗宛。子供（一二才以下）一弗。子供（一二才以下）で成人同伴五〇仙。シニア・シチズン無料。

時間－午前十時半にオープンし、午前一時閉止（日曜は夜十時まで）夏期プログラムは五月二十一日からレーバーデーの九月五日まで一週七日間オープンします。週末秋のプログラムは九月十日から十月十日まで毎土曜、日曜及び公休日だけオープンします。

注意－共進会々期中は価格および方針に変更があります。八月十七日から九月五日までパーキングはメインランド及びイースト・アイランドにあります。トロント市電によるバス、電車およびゴークレンのサービスが間断なくあります。

身体障害者用の車は、無料で要請しだい入手できます。電話（四一六）九六五－七六一九。ペット及び自転車はオンタリオ・プレースに入ることを禁止されています。オンタリオ・プレースの電話は（四一六）九六五－七一六四

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ツルドー首相、日系人を稱揚

永野万蔵のカナダ到着百年を記念するため集まった皆さんに祝意を表することを喜びといたします。今晩皆さんの催しに加わり、そしてすべての日系カナダ人が當然に感じる大きなプライドの氣持を皆様と共にし得られないのは残念です。

皆さんは今晩を國家的に顕著な記念日としているのです。それ以上に重要なことは、私の胸中には、あなた達が人間的精神の勝利を祝っているということなのです。

カナダはオープン・ソサイエテイーですが、常にそうであった譯ではありません。複數主義もまたカナダ人にたいして福利を常にもたらしたわけでもありません。忍耐と偏見の重荷はあなた達の社会にとって未知のことではありませんでした。日系人が自慢し得ることは、それらに對應するに際して威厳を保ち、勇氣と自戒を以てしたことです。

あなた達とあなた達の先祖が、カナダにもたらした貢獻の豊かさは計り知れません。逆境にあるときも、そして機会に恵まれたときも、正義の立場から我慢するときも、あなたたちはカナダ社会の向上に盡す決意を更に強固なものといたしました。

市民としてのあなた達のレコードはカナダ全体に廣く賞讃され、多くの日系カナダ人による重要な貢献は深く感謝されています。

日系カナダ人社会はカナダを豊富にする重要な要素であり、私たちの社会を潤おしているものなのです。

私はかかる社会を維持すること、そして多人種による私たちの国家の性格を強調することは非常に大切だと信じます。それが故にカナダ政府は各人種社会がその言語、文化および習慣を尊敬するようにと引續いて奨勵しているわけです。私たちはすべての文化的背景を持つカナダ人が、それぞれの出身を誇り、獨自の性格に確信を持つよう願う次第であります。

この機会に際して祝意を表明し、今後とも幸福、奮闘、そして日系カナダ人としての創造性を持續されていくよう願い上げます。

一九七七年　オタワ

ピエル・エリオット・ツルドー

日本の超特急列車が世界各地で近く走る

〔東京〕日本の新幹線『特急列車』はここ二、三年後には世界の數地區で、そのすごいスピードで走ることになりそうだ。その一つは米国になる可能性が十分ある。世界的にエネルギーの節約、汚染問題の處理がさけばれているおりから、經濟的に、しかも安全に運轉できる日本のブレット・ツレーン(彈丸列車)に目が向けられている。

いま日本ではブレット・ツレーン第二号と呼ばれる新鋭列車をテスト中であるが、スピードは時速三百マイル以上。十年以内には日本の鐵道を走りまわることになろう。世界各國でもこの日本式高速列車を製作中である。日本の鐵道技師は目下イランの首都テヘランから五百六十マイル離れた首要都市マッシュハッド間の高速列車の鐵道建設に協力中である。

またザイヤでは日本国鐵の専門家が同国コンゴ河口のバナナから川上のマタジまでの約百マイル距離の鐵道敷設に一九七六年四月以来協力している。ブラジルではリオデジャネイロからサンパウロまで高速列車を走らせるプランに国鐵が加担している。

百年祭を公式宣言

オタワ下院議会が満場一致で

〔オタワ〕五月十六日、オタワ下院議会は日系カナダ人百年祭を公式に認めると共に、日系カナダ人にたいする賞讃の言葉を惜しまなかった。

最近、多種文化大臣に任命されたマニトバ選出のジョセフ・フィリップ・ゲイ氏は『親善、この機会で族の宣言を行うことを許していただきたい』と、日系カナダ人が百年祭を慶祝することになった事と、彼等が過去の苦い經驗にも拘わらず、カナダ社會に貢献していることを稱揚した。

こうしたゲイ大臣の『五月の第二週から全カナダにわたる日系カナダ人の百年祭慶祝を公式に認める』という宣言にたいし、保守党も新民主黨のスポークスマンたちも祝意を表明した。保守黨はガス・ミチゲイス氏が、新民主党はスタンレー・ノールス氏が、どちらも口をそろえて、日系カナダ人がカナダ史上はじめての、ひどい取扱いを受けてきたのを乗り越えて、立派な市民として各分野で奮起していることに敬意を表するという意味のことを強調した。

ヤミ漁を取締る

汚染者には罰金十万弗まで

〔オタワ〕オタワ下院議会で第二讀会を通過し、小委員会に回付されて逐條審議となった『魚族保護法案』によれば、サモンの不法漁獲および河水・沿海を無とんちゃくに汚染することにたいする罰則が厳重化されることになった。違反者は現場で自動車その他の所有物一切を没収されるし、汚染者には罰金最高十万弗までが課されることになる。

現在、東部カナダの各河川をよごしている狀態はひどいもので、昔はこれらの河川には大西洋から無数のサケがさかのぼって産卵していたのに、今ではごく少數となってしまい、スポーツの釣り客も足しげくは來なくなって、それぞれの地方の利益も上がらなくなっている。

とくにサモンおよびロブスターの不法漁獲は、ライセンス漁者にとって數百万弗の損失になっている。ヤミ漁者にたいする罰則があまりにも寛大であるのが欠点だとライセンス持ちの漁者は言っている。

ヒマラヤ遭難死

〔カトマンヅ〕登山家河野義晴(三二)は五月十三日ヒマラヤ山中、二五、六五五呎で雪なだれにあって死んだと、彼の同僚が今週當地で明らかにした。

遺體の山からヘリコプターでカトマンズに着いた入澤勝によると、入澤以下の明大登山部員は無事。

日本登山隊員十四名は今秋ヒマラヤ山中の最高峰ヒマルチュリ登頂許可をとっており、その豫備登山訓練中の遭難であった。

日ソ漁業交渉決裂か

首相、強い決意を示す

〔東京時事〕福田首相は今週記者團と懇談、大づめをむかえた日ソ漁業交渉の見通し、核再處理などについての考えを明らかにした。

首相は日ソ漁業交渉については『日本の態度はきまっており、ソ連側の回答しだいで交渉が決裂すれば、鈴木農相は歸国しなければならなくなるかもしれぬ』と述べた。

(ソ連側が無理難題を持ちだして、日本を壓迫すれば、日本は交渉を打ちきって、代表者の歸国も辭さないという強い決意のあることを示した。)

ク州への移民 發言要求

〔クベック〕ク州のジャヤー・コーチュア移民大臣は先週、クベック州への新移民に關して、ク州自体が最終的な発言權をもつようにしたいという提案を公表した。

それによると、現行の点數制を變更し、百点滿点で移住希望者は最低五十点をかせがないと移住資格が與えられないのを、資格審査の五五点はク州、四五点はオタワが管理するようにしたい、というのである。

オタワ政府の權限である旅券とその査証等の入国許可制度にはなんら異議はさまないが、人選面において、ク州政府は最終的な決定權を持ちたいということと、カナダに定着した移民による呼び寄せは廢止すべきだと要求している。呼び寄せ移民は所要五十点のうち三十点をボーナスとして與えられるのは偏重にすぎると言っている。

(ツルドー首相は、ク州のこの要請に應じる用意はないと言っている。)

混合ガソリンで自動車はしる

ニューヨーク市郊外の町ハウパウジのユーナイテッド自動車研究社が開發したところによると、普通の自動車エンジンに使用できる水とアルコールをまぜて、ガソリンをうすめたものを燃料とすることに成功したという。このミックス・ガソリンは『ハイドロフオイル』とよばれ、二五%のガソリン節約になるという。

モ市内の白系住宅賣出し

〔モントリオール〕クベック州の政治的將來に期待できない、という理由で住宅賣りを決意、他州に移りすもうとする白系人(日系人も)が増加し、『ハウス・フオア・セールス』のサインが春の到來とともに、めっきりふえてきた。

とくに中および級上級の白系人住宅區域内での『ハウス・フオア・セール』のサインが次々にかかげられ、買い手の言いなりの値段でないと賣買契約の成立がむつかしくなりつつあるという。

カンズーに關心

〔東京時事〕関西電力の芦原会長は、先週の記者会見で『エネルギー安全保障のため、カナダのカンヅーの導入を檢討している』と語った。これまで軽水ロ一本できた電力九会社のなかでカンズー導入に積極的意見が出たのはこれが最初てである。